

BIBLE WORK AMONG SOLDIERS IS CHECKED BY NEW SUBMARINE WAR

Impossible Now to Get Remittances to 50 Association Secretaries Who Have Been Supported By American Funds; Church Relief Agencies Unable to Reach European Workers.

DISASTER is feared, it is said, for Bible work among soldiers, especially in the near east, and in Egypt, because of the new submarine warfare of the Germans. When the war started the Pocket Testament League of London extended its work to enlisted men. This work is not Bible distribution, but Bible reading by soldiers, who pledge to read with regularity, unless prevented by service. To date about 250,000 soldiers, chiefly English and Scotch, own pocket Bibles, and are said to be keeping their pledge to read a chapter a day. Just before the new German order, appeal had been made by the league to Americans to help in this Bible reading and furnishing plan. Now the league admits an almost total stoppage of its plans, at least the American part of them.

The Y. M. C. A. of this country, as its field and in cooperation with the association in England, has had charge of Christian work in Egypt, along the Suez canal and in Sinai. Australian troops to the number of 100,000 have been employed in the land where Lot turned toward Sodom, where Joseph got his wife, where Moses received the commandments, and where Joseph and Mary fled with the child. No fewer than 50 association secretaries are there, supported by American funds. For the moment means of getting remittances to them are interrupted. It has been impossible to get word from them for weeks, and greater fears are entertained for the work.

RELIEF AGENCIES UNABLE TO REACH EUROPEAN CENTERS

Church relief agencies, furnishing funds to American churches in Europe, tried by wireless to get in touch with these agencies immediately Germany issued her ultimatum about U-boats. They were assured that their messages reached Paris, Munich and Brussels, but were unable to obtain replies. Episcopal church members have sent in all somewhat more than \$50,000 for Paris and Munich, the main part through the "Living Church" and parish relief in many forms has been administered. Presbyterians have been sending to the McCall Missions in France, and some others have sent through Waldensian churches in northern Italy. The total amount contributed has been considerably above \$100,000. So far as can be learned, the latest German communication has cut off all of this work on its basis of supply here.

CATHOLIC LAYMEN PLAN EDUCATIONAL CAMPAIGN

Roman Catholic laymen are forming

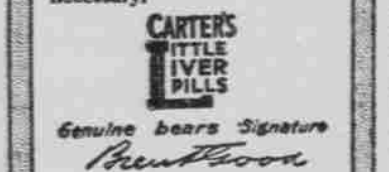


Two Splendid Things

One is plenty of open-air exercise.

If you can't get all of that you should, it's all the more important that you should have the other tried-and-true remedy for a torpid liver and bowels that don't act freely and naturally.

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When and Where El Pasoans May Worship Sunday

CHURCHES	Services	CHURCHES	Services
BAPTIST		LUTHERAN	
Calvary—Houston Sq.—Rev. O. J. Wade	8:30 11:00 7:45	Zion's German Evangelical Lutheran—Rev. A. Wobbeke, Rea 2517 Biles Church, 1109 San Antonio	9:45 10:30
East El Paso—Rev. E. L. Millican	9:20 11:00 7:30	St. Paul's English Lutheran—Rev. A. C. Harris	9:00 11:00 7:45
First—1215 Alameda	9:20 11:00 7:30	Montana and Angus streets	9:45 11:00 7:45
First—Rev. J. P. Williams, D. D.	9:20 11:00 7:30	METHODIST EPISCOPAL, SOUTH	
First—Magoffin Avenue	9:20 11:00 7:30	Asbury—Rev. C. K. Campbell	9:45 11:00 7:45
Highland Park—Rev. L. N. Langston	9:45 11:00 7:30	2315 Hueco	9:45 11:00 7:30
Jakota and Gold	9:45 11:00 7:30	East El Paso—Rev. M. C. Collins	9:45 11:00 7:30
Grandview Mission	9:45 11:00 7:30	2502 Rivera	9:45 11:00 7:30
CATHOLIC		Highland Park—Rev. H. P. Bond	9:45 11:00 7:30
Immaculate Conception—Rev. F. C. Roy	6:00 7:00 8:30	Federal and Dakota	9:45 11:00 7:30
Campbell and Myrtle	7:30 8:30 9:30	Trinity—Rev. Percy Knickerbocker	9:20 10:45 7:30
Church of St. Joseph	7:30 8:30 9:30	METHODIST EPISCOPAL—	
Hueco and Travis	8:20 9:30 10:30	First—Rev. John M. Jackson	9:45 11:00 7:30
Guided Angel	8:20 9:30 10:30	Montana and Lee	10:00 11:00 7:30
3525 Frutas	8:20 9:30 10:30	Orchard Park—Rev. N. H. Huffman	10:00 11:00 7:30
Sacred Heart—Rev. M. Isaguirre	9:30 10:30 11:30	Spanish Methodist—Rev. N. H. Huffman	10:00 11:00 7:30
912 S. Oregon	9:30 10:30 11:30	PRESBYTERIAN	
CHURCH OF THE NAZARENE		Altura—Rev. W. C. Baber	10:00 11:00 7:30
Rev. S. D. Albano (Mexican)	10:00 11:00 7:30	Idalia and Russell	10:00 11:00 7:30
715 South Oregon street	10:00 11:00 7:30	East El Paso—Rev. A. A. Davis	10:00 11:00 7:30
CHRISTIAN		First—Rev. Charles L. Overstreet	9:20 10:45 7:30
Alameda Park—Rev. J. H. Allen	9:20 10:45 7:30	Westminster—Rev. W. M. Farley	9:45 11:00 7:30
First—2591 Montana street	9:20 10:45 7:30	CHURCH OF CHRIST	
First—Rev. Perry J. Rice	9:45 10:45 7:30	Church of Christ—Rev. J. W. Dunn	10:00 11:00 7:30
CHRISTIAN SCIENCE CHURCH		Corner Montana and Hayner streets	10:00 11:00 7:30
(First Reader)—Rev. W. Still	9:30 11:00	SEVENTH DAY ADVENTIST	
CONGREGATIONAL		Antietam Church—Rev. M. R. Proctor	10:00 11:00 7:30
First—Rev. Miles Hanson	10:15 11:00	Corner Houston and Westminster	2:00 11:00 7:30
Williams and Rio Grande	10:15 11:00	SALVATION ARMY	
EPISCOPAL		Salvation Army Hall	2:00 11:00 7:30
St. Clement—Rev. Henry Easter	9:30 11:00 7:30	214 South Oregon	2:00 11:00 7:30
Campbell and Montana	9:30 11:00 7:30	CHURCH OF JESUS CHRIST	
		(of Latter Day Saints)	10:30 11:00 7:30
		San Francisco St. (Old Fellows hall)	10:30 11:00 7:30
		VISITORS' CHAPEL	
		"African Methodist"—Rev. H. A. Wells	9:30 11:00 7:30
		Third and Tenth	9:30 11:00 7:30
		PHILIPPS' CHAPEL	
		(Colored M. E. Church)—Rev. J. A. Stout	9:30 11:00 7:30
		First and Tornillo	9:30 11:00 7:30

COMMON People Claim Jesus As Their Greatest Champion and Leader

Upon a Burro, Devoid of Trappings or Military Displays, He Rode Into the City of Jerusalem.

By REV. PERRY J. RICE, Pastor of First Christian Church.

Text: "The common people heard Him gladly." Mark 12:37.

THE common people heard Him gladly. As we may like to own the fact it remains nevertheless that in practically every age of the world's history there have been at least two classes of people discernible, though they shade into each other and the line of demarcation is not always easily drawn. There are the strong, the resourceful who usually become the leaders in business, in politics, in the church, in industry they are hard masters getting as much as possible for as little as possible; in politics they are the shrewd who grasp for power that they may use it for private advantage. The realm of religion, however, is the realm of the common people, who, like the Pharisees of old in the name of orthodoxy and loyalty to traditions, attempt to prescribe the faith of the people.

Common People Dependable

On the other hand there are the common people. They are the faithful, the dutiful, the dependable. They have no aspirations and desires, but usually are unable to realize them in any ample form. Because of conditions over which they have little immediate control they are unable to rise above the level of average life. They feel the injustice of things, they know they are not getting their share of life's goods, but they labor on patiently and hopefully, sometimes with a latent resentment in their hearts that expresses itself in admiration for the common people. On occasions they arise with majestic might and when they do the world trembles.

Jesus Leader of People

Whenever one reads the New Testament narratives of Jesus' life thoughtfully and without prejudice he is compelled to realize that He was the friend of the common people and that they claimed Him as their champion and leader. Two or three instances taken from His active ministry will illustrate His feelings and attitude. Very early in His ministry He returned to the village of Nazareth, where He had been reared, and went with His townsmen to their accustomed place of worship on the Sabbath. Having heard of the works He had been doing in Capernaum, they naturally invited Him to speak and read from the scroll of the Scriptures. He took it and read from Isaiah a passage which was doubtless familiar to all of them, and which seemed to Him to summarize His own ideal and purpose. The passage He selected reads as follows: "The Spirit of the Lord is upon Me because He anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

Pictures Day's Work

Another instance of similar significance was the one in which He gave answer to John's disciples who had come to Him with the question: "Art thou He that should come or look we for another?" He said to them: "Go ye and behold the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good tidings preached to them." Thus He pictured forth to all the world an average day's work in His own life, and in this simple ministry of helpfulness He rested His claim of Messiahship.

Tours Galilee

In the midst of His ministry we are told He made a tour of the cities and villages of Galilee and the record gives us a glimpse into His heart when it records that He was moved with compassion for those who were distressed (skinned, harried) and scattered (flung down prostrate) as sheep without a shepherd. The language discloses the intensity of His feeling of sympathy for and interest in the common people. In

the beatitudes, as recorded by Luke, it is evident that Jesus officially took sides with the poor, saying that in the end those who are poor and hungry and thirsty and unpopular would be blessed, while those who are rich and satiated, who devote their lives to pleasure and take the popular side of every question would some day weep and howl. The language is deeply expressive of the feeling of Jesus' hope that some day the common people would come into their own.

Rides on Burro

In the wonderful judgment scene, which is familiar to everyone, Jesus definitely linked Himself with the needy and the oppressed saying, "Inasmuch as you did it not unto the least of these My brethren, you did it not unto Me." It is not surprising, therefore, that at the last He received the plaudits of the masses as He rode on a burro in a procession devoid of military trappings or displays, into the city of Jerusalem. The scene was doubtless ridiculous to the aristocrats and ruling classes, but it is interesting to observe that having no royal purple with which to clothe Him, the common people took off their sweat-stained garments and tore, with torn-stained hands, the branches from the trees and spread them in His way. Ridiculous though it might have been to some it is sublime in its significance as indicating the place which Jesus held in the hearts of the masses.

People Need Him

There are at least three reasons plainly discernible why Jesus thus linked Himself with the common people. In the first place He felt they needed Him. He said: "They that are whole do not need a physician, but they that are sick." He evidently felt that the strong could take care of themselves but the

CHAPLAIN AXTON IS TO BE MAJOR

Twentieth Infantry Chaplain Gets Notice of Promotion on March 5.

Chaplain John T. Axton, 20th Infantry, who has received from Maj. Gen. Hugh L. Scott, chief of staff, notice that he will be promoted to be a major on March 5, upon the retirement of chaplain J. W. Hillman, 16th Infantry, has been in the military service for 15 years, having been appointed from Utah, where he was secretary of the Salt Lake City Y. M. C. A. for a number of years. He has been on duty in the El Paso district for a little more than three years, longer than any of his fellow chaplains in the army.

Promotion to the grade of major in the chaplain's corps is by selection and not by seniority as in the case of other branches of the service, and comes only when a chaplain has been commended by his superiors. Chaplain Axton is a capable and efficient commander for exceptional efficiency in the performance of his duty.

Has Penchant for Building

Chaplain Axton has a penchant for constructing buildings for the religious exercises and entertainments of his men. The tabernacle at Fort Bliss being the third substantial building he has secured. While at Fort Leavenworth, he directed the construction of a building in providing a fine Y. M. C. A. building there. At Camp Ketchikan, Alaska, he organized the men of the 18th Infantry and erected an immense pavilion. The 20th Infantry, tabernacle at Fort Bliss cost \$3000 and the government is to expend another \$2000 on it. While at Fort MacKenzie, Wyo., chaplain Axton aided the church of his denomination, Congregational, to erect a new church and pay for a \$40,000 house of worship.

Was Mercenary Army's Padriotto

When Mexico's army of refugees was interned at Fort Bliss that chaplain Axton became best known to El Pasoans. To him was intrusted the relief work among the women and children who came with that tattered-mail army. For them he secured shoes and clothing, and for the sick children and layettes for the numerous babies that were born in the stockade. He was "padriotto" to the whole colony, and it was there that he came prominently to the notice of Gen. Scott.

weak needed a friend. But it was not simply a feeling of sympathy that led Him to link Himself thus with the common people. He loved them and trusted them. He rested the cause which brought Him to the earth in their hands. He chose them from the common people the larger number of His disciples, and on one occasion He looked up into His Father's face and said, "I thank thee, oh Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding and didst reveal them unto babes." In this attitude of trust in the common people He showed prophetic insight into human nature, for in every age of the world's life the great leaders, including prophets, seers and statesmen, have sprung from the ranks of the lowly.

The Lowly Progress

Humanity owes its progress and its freedom not to the rich nor to the powerful, but to the sons and daughters of toil, who, as they have labored with their hands, have dreamed dreams of social justice and equality and of political and religious democracy. But Jesus was not indifferent to the rich. He sat their side by side with the poor, each conditioning the other. He hoped, and history has justified His hope, that the principles which the common people were first to receive would ultimately work out the redemption of all.

Leader of Queer Sect In Belgium Says He Is Sent to Purify Church

BRUSSELS, Belgium, Feb. 24.—A sensational trial which attracted large numbers of spectators and caused excitement throughout Belgium, recently occupied the criminal court of Brussels five days. The defendant in the case was Pierre Dor, the leader of a religious sect which has caused considerable trouble to the Belgian authorities and later to the German administration of the occupied territory.

Over 100 witnesses were heard, and the trial ended with the conviction of Dor, who was found guilty of fraud, larceny and practicing medicine without a license.

The "Son of God," as he calls himself, was sentenced to four years' imprisonment.

The "prophet" claimed that he had been sent to earth by Jesus Christ to purify religion. With the aid of Dor, whom he made his principal disciple, he attracted a number of followers. The sect became known as "Antelism" and grew rapidly in spite of all measures taken by the clergy and the authorities to suppress it.

Dor, who is now in prison, claims that he is the "Son of God" and that he has been sent to earth by Jesus Christ to purify religion. With the aid of Dor, whom he made his principal disciple, he attracted a number of followers. The sect became known as "Antelism" and grew rapidly in spite of all measures taken by the clergy and the authorities to suppress it.

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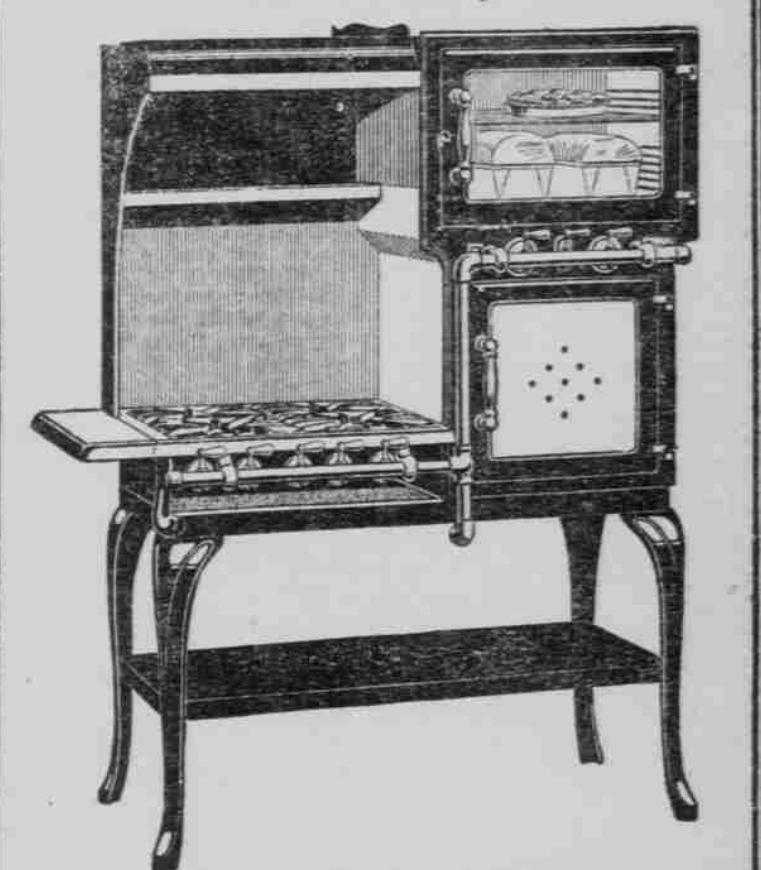
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"Pape's Diapepsin" is positive in neutralizing the acidity, so the misery won't come back very quickly. You feel different as soon as "Pape's Diapepsin" comes in contact with the stomach—distress just vanishes—your stomach gets sweet, no gases, no belching, no eructations of undigested food, your head clears and you feel fine. Go now, make the best investment you ever made, by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach distress—order due to acid fermentation.—Adv.

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